

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."*—ISAIAH.

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## THE SAINTS AND THE WORLD.

BY ELDER G. C. FERGUSON.

NO. II.

Six years ago the United States were engaged in a war that was very generally approved of by the Christian nations of the earth. It was neither a just nor a necessary war; but rather one undertaken on the principle involved in the old fable of the wolf and the lamb. The assailant was a mighty and powerful nation, while, if we take the *Daily Telegraph* of December 2nd, 1857, as an authority, the defending party had but one city, numbering some fifteen thousand inhabitants. That war was, moreover, an utterly futile affair, for its avowed object was to put down rebellion among a people who positively protested that they had not rebelled. Nevertheless, as already stated, it was extremely popular,—aspiring politicians urged the necessity of it; Christian men warmly upheld it; and the general impression was, that however often that little community had previously escaped destruction, its utter extinction was now certain. The reader, of course, perceives that allusion is here made to the famous, or, more properly, infamous Utah expedition. The following quotations may be taken as a fair

sample of the acclamation that greeted the projectors of that war. The *Times* of Dec. 2nd, 1857, said,—“This Mormonite war is creditable to the United States; they could not, consistently with the national honor and with respect for their own position among civilized nations, have avoided it.” Strange civilization! that compelled a nation of over thirty million souls to arm to the teeth against a city of “fifteen thousand,” to massacre and lay waste the inhabitants and homes of one of their Territories, just because three snarling officials accused them of rebellion! How singular that the national honor could only be vindicated, and civilization satisfied, by sending an army (some fifteen hundred miles) to blow up its own ammunition, sell vast quantities of stores for next to nothing, burn and otherwise destroy a large portion of its heavy material, and then march off home again. Some Latter-day Saints suggested that the nation's honor, its position and its purse, might all be saved by simply sending out a committee of inquiry, to ascertain the real facts of the case; and, moreover, that it would



save itself the eternal infamy of seeking, yea, panting for a chance to strike down God's kingdom. Civilization, however, was all against them.

But, to proceed. The *Daily Telegraph* of May 18th, 1858, affirms that,—"The United States Government will be guilty of neglecting a great moral duty, both to themselves and the civilized world, if they do not take efficient measures for reconquering Utah Territory." Why, so far from the United States Government having to reconquer Utah Territory, their representative, Governor Cumming, found a land amid the desert forsaken of its inhabitants, and actually started off after the people, and very pressingly requested them to return and reoccupy their homes. But it has been asserted that an act of rebellion was committed by the "Mormons" while the army was on its march. Let us take the following from the American correspondent of the *Times*, for Dec. 8th, 1857:—"The military expedition against the 'Saints' may be pronounced a failure. It will not reach Zion, on the Salt Lake, this winter, as it is understood it has gone into quarters at some station short of the holy city, with the loss of 75 wagons loaded with stores, on which a roving and armed band of Mormons pounced suddenly. Finding the train marching without a guard, they plundered it of what suited them, and burnt the rest. It was a bold stroke and a clear act of rebellion; but, as a military operation, it was very neatly executed." That "neatly executed" "military operation," however, was not an act of rebellion, but an imperative act of self-preservation which, with one or two other equally derided, but equally wise and necessary measures, had the effect of crippling the army without bloodshed, creating a spirit of fear among its ranks, and, in short, kept it back at a respectable distance till the arrival of a season when the whole body of the Saints could move off out of the way. Thus, the very acts which the outside world held up as the beginning of a sanguinary and fanatical rebellion, were just the very means which the Lord, through his servants, took to prevent it; and, by those tactics, a blow was cleverly warded off

that was intended to destroy the leading men and break up the organization of the Church forever.

It is quite remarkable that the nation which was so prompt and eager to avenge an imaginary insult to three of its officials in the far-off Rocky Mountains could, without losing caste in the civilized world, look on with the most cynical composure when Saints and servants of God were being ruthlessly persecuted and slain right in its own midst, and to the urgent and final appeal of some of its noblest citizens for redress and protection from brutal barbarism, could give this heartless answer,—“Gentlemen, your cause is just, but we can do nothing for you.”

There has always been a disposition among men, to a greater or less extent to persecute the Church of Christ; but no Government can pamper that disposition with impunity; for, independent of the viper-like propensity of the persecutor to turn and bite the very hand that fostered him, there is a God in heaven who has said,—“Vengeance is mine, I will repay.” That same God lifted the United States to the highest position among Gentile nations; he gave them power, freedom, boundless territory and resources; he delivered them from all their enemies, and the eyes of down-trodden humanity throughout the world were hopefully turned towards them. The nation's mission was a lofty one, and for years she was faithful to it. But the time of proving came. The Lord raised up a Prophet among her citizens, and their treatment of that Prophet affords a terrible proof that neither sectarian Christianity, modern civilization, nor an exalted political faith could prevent men from hating without cause, and crushing, without remorse, a fellow-being whose only crime was a persistent declaration that God had commissioned him to preach the Gospel. Joseph Smith had, nevertheless, the matchless honor of establishing the preparatory Work for setting up God's kingdom on earth. The commencement of his labors was the translation and publication of an ancient record, containing the fulness of the Everlasting Gospel—called the Book of Mormon—which is addressed



to all nations, kindreds, tongues and peoples. It is historical, prophetic and doctrinal. Several of its prophetic declarations are specially addressed to the inhabitants of America, and give a detail of the purposes of God as touching that land, setting forth the conditions which must be observed by all who would have an inheritance thereon. It also tells the Gentile inhabitants of America that, if they will hearken in the day when these words of God are revealed to them, they shall no more be brought down into captivity, for the land is one of great promise to them. But it furthermore declares that—"He that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish." 2nd book of Nephi, chap. 7, par. 2. Did the Gentiles receive the message, or did they even condescend to "hearken?" Not at all. While the records were being translated, attempts were incessantly made to steal the plates on which they were engraved; but failing in that, a successful effort was made to purloin part of the translated manuscript. Discovering, however, that arrangements had been made which would defeat their purpose in the use they intended to make of it, they next tried to intimidate the printer, and prevent his going on with the work, but ultimately failing in that also, they convened meetings at which they pledged themselves not to read the Book of Mormon, nor suffer it to be read by their families, and to prevent its sale, by every possible

means. In short, the powers of darkness and the enemies of the Work left no effort untried to strangle it ere it obtained a footing in the world. Rumors the most absurd, and stories the most ridiculous; hatred the most intense, and persecution the most virulent, were all brought to bear, but in vain,—the Work of God continued to prevail in spite of all opposition. Years have fled since those days, and the nation which then sowed so liberally to the wind, has now begun to reap the whirlwind. But, ere long, other nations will gather the same harvest, for they are as determinedly bent on carrying out their own schemes for the overthrow of God's kingdom and the destruction of his people, as have been the people of the United States. And it does seem that the children of men will resolutely follow their own way to the bitter end, before they admit the right of their heavenly Father to rebuke and correct them when they are wrong, to teach them when they are ignorant, to warn them when they are in danger, to cheer them when discouraged, and to save and exalt all who will turn from sin and their own waywardness. Yet thanks be to God that his Work is rapidly advancing; his people are concentrating and increasing both in numbers and in power, and the signs of the times that portend so much gloom and disaster to the children of disobedience, betoken to the Saints of Latter-days that redemption draweth nigh.

### EXAMPLE.

BY ELDER SEPTIMUS SEARS.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew v, 16.

The above was one of the injunctions of the Savior to his disciples when he was with them on the earth; but it did not apply to them alone, but unto all who should embrace his Gospel in any age of the world; and, as we have embraced the same Gospel, it applies

to us as much as to those unto whom it was first given.

We, as Latter-day Saints, make great professions,—far more so than any other religious community upon the earth; and it follows, as a matter of course, that, to be consistent with



our profession, we should possess something superior to the great mass of mankind. This is a point that all should understand and bear in mind. The fact of our being a people called by God, and professing to receive revelations from him, is looked upon by the world as no small thing in this so-called enlightened age, and mankind, naturally, look for something superior from a people making such assertions. The cry has gone forth from pulpit and press, and no pains have been spared by our enemies to tell the people that "Mormonism," as they call it, is a delusion, and that its followers are a strange, and what is still worse, a wicked people. This has caused many to examine, minutely, the characters of the Latter-day Saints, and they have judged our religion accordingly,—whether the conduct of those with whom they were familiar was good or bad. Our actions have been, and still are, scanned by many, and the Adversary is placing his snares in our path, and is ready to take every advantage to entrap the Saints of God, and would like to prove them guilty of those things which have been said concerning them by their enemies. They have tried in vain to prove the *principles* advocated by the Latter-day Saints to be untrue. Having thus signally failed, they try to prove that we do not live up to the profession we make, and measure the Work of God by the characters of men. Hence, there is the greatest necessity of our being very careful in all that we say and do, lest we should, by the commission of some unwise act, prevent those who may be watching us from forming a good opinion of the Gospel. Be sure that we give them no just cause to say anything wrong concerning us; or, if they do it, let them know that it is falsely. We know there are those who will speak evil of us, as they did of our Savior and all other good men; but let us so live that their evil reports may be untrue, and then they will do but very little harm.

Various are the means made use of by the Adversary to lead the Saints to the commission of some sinful act, that by so doing he may, if possible, prevent the truth-seeking portion of

mankind from embracing the Gospel. Sometimes the Saints may, if they are not very careful, act inconsistently in the eyes of the world, although with no intention of doing anything wrong, but through a lack of wisdom on their part. Hence, it is of the greatest importance that we should daily seek unto the Lord for wisdom, through that medium which he has ordained, that we may have it commensurate with the things we have to meet with from day to day. Sometimes the Enemy will try to provoke us to anger, and, while in a state of excitement, cause us, if possible, to do or say something wrong, and thereby think to accomplish his evil designs. But, if we are under the influence of the Spirit of God, we shall be able to defeat him in all his plans and schemes that he may have concocted to overthrow us, and, even under the most trying circumstances, we shall preserve our integrity, and show, unto all that we may be surrounded with, that the Gospel has given us a power that is not possessed by the generality of mankind. If we thus act, it will have a tendency to do great good. Our example will do far more in this way towards convincing mankind of the truth, than we can imagine. Should we, on the contrary, pursue an unwise course, the results will be in the opposite direction. Taking this view of the matter, every action of our lives has an influence for good or evil upon those we are daily associated with. If all could realize this, they would be very careful in their intercourse with the world. There is far more good to be accomplished by living up to what we profess, and letting our conduct be a bright example to the world, than by preaching alone. For ages past the world has been, and still is, full of preachers; but their preaching has accomplished nothing, comparatively speaking, towards purifying and uniting mankind. Their efforts have been futile—crime is rapidly increasing, and society is daily sinking deeper into degradation. The so-called enlightened part of the community, where Christianity is so much talked of, are far more corrupt than the heathen nations, where they never heard the Gospel taught by modern divines. The



question might arise,—Why have our ministers not accomplished more? Have they not been men of talent, men of learning, many of them college taught? We answer,—Yes; there has been no lack of talent or learning; but the reason why they have not accomplished more has been, simply, because they have not, as a body of men, practiced what they preached. Had those who professed to be ministers of the Gospel and followers of religion practiced what they taught, and followed the injunctions of the Savior, society would have been in a much better condition than it is to-day; we should not be compelled to witness such scenes of wretchedness as we do at the present time. But, while those who profess to be the leaders of the people, and those to whom the people should look to for an example, indulge in such sinful practices as men ought to blush to think upon, and live daily in violation of the laws and commandments of God, can we expect to see society very much improved? We cannot. Men may make long prayers and appear very religious—if an outward appearance is any criterion by which we can judge them—but if they are not sincere, this availeth them nothing. There are too many, at the present, who draw near to the Lord with their lips, and honor him with their mouths, while their hearts are far from him. It is the hypocrisy of professed religionists that is bringing down the fierce anger of the Almighty at the present time. If mankind ever enjoy the favor and approbation of Heaven, they must be living examples of those things they preach, and their actions must be consistent with the profession they make.

We, as Latter-day Saints, have embraced a Gospel of purity; but, unless we live righteously, we can effect no more than has been effected by religious communities for ages past. We have to show unto the world, by pre-

cept and example, what the Gospel is calculated to do. The former without the latter will accomplish but little; but the two combined will make us useful in the hands of God in doing good. Men may run from one end of the earth to the other to tell that God has revealed his Gospel; but, unless they live in accordance with its principles, they can do no good whatever, either for themselves or anyone else, even though they might possess great talent, and be able to lay down the principles with all the plainness imaginable, and substantiate all their arguments from the Bible. But should a man go forth with less natural ability, and he can only bear a humble testimony to the truth and recite his own experience, if he lives a life of purity before the people he will gain more influence, and accomplish more good, than the man of talent that would pursue an opposite course. It is example that will preach the loudest sermon at the present time, and to be able to do good we must become pure. The time will come,—yea, it is near at hand, when men and women that wish to stand in this Church must be pure and put sin far from them, and show, by their good example, that there is some saving and redeeming power in the Gospel as revealed by God, in these last days, to Joseph Smith. The Lord has so ordained it that all can become preachers. Although many may not be called to leave their homes and devote all their time in making known the plan of salvation, yet, at the same time, they can assist materially in advancing the cause of truth by setting a good example before those with whom they may be associated. In this way they will be sowing the good seed which will germinate, and, at some future day, the result of their labors will produce an abundant harvest of honest souls.

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**BENEFACTORS.**—He who goes through a land and scatters roses may be tracked the next day by their withered petals that strew the ground; but he who goes through it and scatters rose seeds, a hundred years after leaves behind him a land full of fragrance and beauty for his monument, and as an heritage for his sons and daughters.—*Theodore Parker.*



## "I CAN'T WRITE."

What is the reason you can't write? Have you any ideas at all in your head? If so, commit them to paper and try your fortune. Don't sit down and fold your hands like some would-be sentimentalist, and say, "I can't write," for it is all nonsense. The secret why many "can't write" is, because they won't; that is, they don't try. Just think for a moment,—Did you ever hear or know of anybody doing anything that didn't try? I never did, nor do I think anyone else ever did. If you wish always to remain dull and stupid, don't try; and if you wish to narrow yourself down, take it slow and easy, be contented, and say,—"I can't write," and "I can't do anything else," and you will succeed to admiration. But if you wish to be a man, come out of your shell, and nerve yourself for the struggle, and let your mind be aided by the inspiration of the Almighty; then you can wield the pen with far more power and influence than the sword. Look at our illustrious predecessors in the vineyard; who were they? Fishermen—poor, illiterate and despised; yet, when filled with the spirit and power of their calling,

they were masters of the pen, for they "wrote as they were moved upon by the Holy Ghost." Look at the Prophet Joseph—a man who was "unlearned;" yet where, in the history of the nineteenth century, is his equal with the pen? How did he acquire such use and power of language? Because of his own iron will and force of character, aided by the Spirit and power of Israel's God. Self-tutored, he controlled thought, unchained the mind, bid fancy play, and, guided by the Spirit of Truth, he accomplished herculean tasks and surmounted every obstacle. I have read some of his writings in which are portrayed the soul, the sentiments and the attributes of a Deity; and if we would rise like him, like him we must be schooled, like him battle against ignorance, and let the Spirit of God reign predominant in our thoughts. If we aspire to be of worth, we must feel that we have a position in the world, however humble that position may be, and that we must honor that position, call forth our dormant energies, and never say "I can't write."

M. F. FARNSWORTH.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 248.)

1843  
August 2.—Elder Charles Beck gave us \$48 to help us to Baltimore. On the 3rd we started at 6 a.m., by stage, and rode all day and night, and arrived in the morning of the 4th at Cumberland.

While in the stage we had a very interesting conversation with two Campbellite preachers, who attacked us on "Mormonism." They contended that that which was in part had been done away, and that which was perfect had come, and that there was now no need of tongues, interpretations, &c. Elder Woodruff replied,—“You then have no need to contend, for if that which is perfect has come, you

certainly should all see eye to eye, being in possession of perfect knowledge.”

As we commenced to descend the mountain, one of the irons which held the springs gave way, letting the coach on to the horses, which frightened them. The coachman, at first, attempted to hold them in; but as that only drew them up against the body of the coach, it increased the fright of the wheel horses until they became unmanageable. I told the coachman to keep them in the road, and let them go until they reached the bottom of the hill; he did so, and I assisted in holding him upon his seat, until we



got to a piece of ascending ground where we were enabled to stop the team without any damage. We then lifted up the coach into its place, put a pole under and held it there until we reached a blacksmith's shop, and got it repaired.

From Cumberland we took the cars to Baltimore, where we arrived at 6 p.m., and at 7 took steamboat to Frenchtown; from thence by railroad to Newcastle, and thence by steamboat to Philadelphia, where we arrived at 4 o'clock on the morning of the 5th.

The brethren took lodgings among the Saints in various parts of the city. I stopped with brother Peter Hess. During the afternoon there was a very severe storm and rain; much damage was done, houses unroofed, cellars filled with water, streams suddenly rose, the iron suspension bridge, the canal bridge, and fifty other bridges in the vicinity, were reported to be washed away, and thirty persons drowned.

—6.—I attended a Millerite meeting in the forenoon. Mr. Litz preached from Jeremiah, 24th chapter, concerning the good and bad figs. In speaking of the covenant made to Abraham, giving him the land of Canaan, Lits said it was not seeds, but seed, which was Christ; hence the land belonged to Jesus, and not to the Jews; but Jesus Christ has rented it to the Jews at ten per cent., the only terms on which it was ever given to the Jews, and they have robbed God all the while—the land has been taken away from the Jews, and who shall have the land? Not the Jews, the natural seed, but those who are baptized unto Christ, his spiritual children. The Kingdom was to be taken away from the Jews and given to a nation bringing forth the fruits thereof, which will take place when Christ comes with his church and body, and they will take possession of Jerusalem. The Jews, as a nation, will not go to Jerusalem, neither will they any more be His people; but the Jews will join other nations, and go against Jerusalem to battle and fight against the Lord and his Saints; they will not go as Jews, but among the Christian nations.

These were the arguments used by

this Millerite to do away with the literal fulfillment of the Bible concerning the return of the Jews and the rebuilding of Jerusalem; but they were false and contrary to the restoration of the house of Israel, as predicted by all the Prophets.

In the afternoon the Twelve met with about three hundred Saints in the Canaanite Church. I preached at considerable length, and said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person ask for a thing that does not concern him, such as governing the Church, as a member of the Church, inquiring concerning the duty of a Presiding Elder, what the Prophet or the Twelve ought to do, &c., he will not get an answer; if he does, it will not be from God.

I also remarked that if any in the Church had the fulness of the Melchizedec Priesthood, I did not know it. For any person to have the fulness of that Priesthood, he must be a king and a priest. A person may have a portion of that Priesthood the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

Evening, Elders O. Pratt and Geo. A. Smith preached.

—8.—In company with the Twelve and about 150 Saints, I left Philadelphia on an excursion on the Delaware River to Gloucester Point. We partook of a picnic dinner, and the day was spent in harmonious recreation. The following subject was taken up for discussion,—“Is the prosperity of any religious denomination a positive evidence that they are right?” Elder J. E. Page contended for the affirmative, and Elder J. M. Grant for the negative. Elder Page contended for his position very sharply and warmly. Elder Grant, in meeting his arguments, also manifested great earnestness in sustaining his position, and it appeared to the Saints like contention, and caused a dampness of feeling to rest upon the company.

At the end of the discussion I was



called upon to decide the question, and perceiving the feeling among the Saints, I told them I was reminded of the anecdote of the negro's attempt at shooting a squirrel. His master having occasion to be absent from home, charged him to be sure and not meddle with his guns and ammunition; but no sooner had the master got fairly out of the way, when the negro's curiosity prompted him to try one of his master's guns; he accordingly took one down which had been loaded for some time, and went into the woods. He soon saw a squirrel, and crept up a hill behind a log and fired, but the gun being heavily charged, it knocked

the negro over, and he rolled down the hill.

Upon gaining his equilibrium and realizing his defeat, he looked up from the ground where he lay, and seeing the squirrel jumping from tree to tree as if conscious of victory, he cried,—“Well, well, cuffy, if you had been at the other end of the gun you would have known more about it.” This excited laughter, in which all the company joined, and I then gave my decision, which was, that the prosperity of any people was not positive evidence of their being right.

After supper we returned by the steamer to Philadelphia.

(To be continued.)

279

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, APRIL, 23, 1864.

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### ★ THE TRUTH VINDICATED BY THE CONDUCT OF ITS ENEMIES.

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It is a remarkable fact that the enemies of the Truth have never charged Joseph Smith or his followers with the commission of any acts, or the adoption of any principles that they deemed improper or criminal, but what they themselves have, sooner or later, been actually guilty of those crimes they falsely accused the Saints of committing or intending to commit, and have, in many instances, adopted the principles—though in a corrupted form—which they formerly condemned in the Saints, and have been eager to imitate the policy previously adopted by the leaders of the Church. The most serious charge that was brought against the Prophet Joseph, by the enemies of the Church in its early days, was that he had been a “money digger”—had been engaged with some person or persons in searching in the earth for the precious metals. This was considered by them so disreputable an avocation, that the mere report that he had been engaged in it was deemed sufficient to forever debar him from the society of those who prided themselves upon their respectability and social standing. The idea that the Lord would communicate his will to, or in any way have anything to do with, a “money digger,” was deemed preposterous and blasphemous. It was considered no disgrace for professed ministers of the poor and homeless Nazarene to dwell in fine mansions and receive enormous salaries; but to obtain, by honest labor, any of the glittering metal before it had passed through the changes necessary to fit it for circulation, was so



polluting, in their eyes, that the man who did it, or who might be charged with doing it, was thenceforth worthy only to associate with the vicious and depraved. But the opinion of the world upon this subject was destined to undergo a speedy change. Rich gold mines were discovered in California, and priests and editors, lawyers and doctors, merchants and mechanics—ministers of all denominations, and men of every age and class—flocked there by thousands to engage in the occupation of "money digging." It was not considered degrading for the minister to doff his clerical robe, and with pick and shovel and pan to wander up and down in search of gold. Oh, no! it was suddenly discovered to be an exceedingly reputable and praiseworthy calling—entirely compatible with the dignity of "holy orders;" and so far from the fact of being a gold or "money digger" standing in the way of any man's advancement or honor, it rather served—especially if he had been very successful—as a passport to the "best" society, and marked him for the highest consideration.

The idea of present revelation from God, or any communication with the world of spirits, was next attacked and held up to ridicule as an absurd, dangerous, superstitious, anti-Scriptural doctrine, opposed alike to reason and the Bible. But, only a very few years elapsed before a perfect mania for spiritual manifestations spread throughout the United States, and from thence throughout the world, and it was suddenly discovered—as its doughty champions declared themselves ready to prove—that they were perfectly natural, reasonable and Scriptural, and that mankind were as much entitled to receive revelation in the 19th as in any previous century of the world's history. And to-day, in many cases, judges on the bench, ministers in the pulpit, doctors and lawyers, poets and orators,—yes, even statesmen, presidents and emperors, are guided in their decisions, governed in their teachings and practice, inspired in their productions and controlled in their policy and conduct, by the revelations which they receive from the "spirit world" through the instrumentality of some earthly "medium."

Again,—when the Book of Mormon was sent forth to the world as a Divine record, containing truths of the highest importance to this generation—truths that were indispensable to their salvation—the Latter-day Saints were charged, by the "pious" guardians of the public morals, with attempting to disparage, undervalue and supersede the Bible; and immediately a cry of horror and indignation ascended from the whole of Christendom, more long and loud than that raised by the Ephesians when they thought the reputation and interests of their great goddess Diana were at stake. But what a change has taken place in this respect also within a few years. Ministers of almost all denominations have joined in a terrific onslaught upon that Book which, until recently, it was regarded as the most unpardonable of crimes to speak a word against. M. Guizot, in a recent speech before the Bible Society of Paris, observed that "The Bible Society of Paris, and, indeed, the Bible Societies throughout the Christian world, have recently passed through some severe trials. Everywhere,—in Germany, in England, and in France, attacks on the Bible were renewed and multiplied. The authenticity of the books which compose it and their dates and their authors were alike called in question; and what was far more grave, their Divine inspiration was doubted or denied." The Latter-day Saints have never disparaged, denied, nor even doubted the value and Divine authenticity of the Scriptures—that is, so far as they profess to be of Divine



origin—notwithstanding they have been so pertinaciously charged with doing so, and they are the only people who fully believe them and are faithfully striving to practice the precepts they contain. We expect, yet, to become as unpopular because of our strict adherence to the Bible—in faith and practice—as we have heretofore been for our supposed repudiation of it.

It is but a very short time since it was considered an unpardonable crime, in the United States, to speak against the Constitution or to entertain a doubt of the immaculacy of the Government. For years, the hue and cry was raised against us, by corrupt and designing politicians in both the North and the South, that we were disloyal to the Government, traitors to the Constitution, and desired to see and aid in the overthrow of both. We repeatedly and indignantly denied these charges, and gave the most unequivocal proofs of our loyalty and devotion to the Constitution and laws of our country. But our enemies were determined not to be satisfied, and they never ceased their efforts until they urged the Government into an expensive and tedious crusade against us to put down the "rebellion in Utah," which only resulted in demonstrating the fact—after the expenditure of many millions of the national treasure—that there was no rebellion to put down, and that the Latter-day Saints were, as they had always testified, loyal and peaceable citizens. But, since that time, the citizens of every other State and Territory in the Union have been engaged in doing precisely what they charged the Latter-day Saints with wishing to do—viz., destroying the Government and violating the Constitution, until, to-day, it is nearly as dangerous to defend and sustain the Constitution, by word or act, as it was, but a very few years since, to entertain or give expression to views inimical to or disrespectful of it.

When the Latter-day Saints were driven from their homes and their possessions in Missouri and Illinois, and were compelled to flee to the Rocky Mountains, to find a shelter amidst their rugged defiles or in the, apparently, sterile valleys that lay embosomed, in barren solitude, below the snowy peaks of the surrounding ranges, it was thought that they had been forced to a land so barren and sterile, and a region of country so poor and uninviting, that few would remain there, and still fewer would follow them. The thousands who have—in contradiction to these expectations—been gathering there year after year, have been unsparingly denounced as "fanatical fools" or "miserable dupes," for leaving their native lands and their comfortable homes to take up their abode in such a desolate, isolated, worthless region. The pharisaical priests and professors of religion quoted the words of Jeremiah—17th chap. 5-6 verses—to prove that the Latter-day Saints were a people cursed of the Lord, because, it was said, they inhabited "the parched places in the wilderness, in a salt land and not inhabited." But recently they have made the discovery that, instead of being, as they hoped, "the poorest place on God's footstool," it is in the midst of the very richest portion of the earth that has yet been discovered, surrounded by the most valuable and extensive mines of gold, silver, copper and almost all other metals, and that it is, besides, in a civil, military or political point of view, one of the most important positions on the American continent. A few years ago, as we before remarked, men were considered fools who would go there; but now, the United States Government and its military and civil officers are doing all in their power—by proclamations, offers of protection, assistance, &c.—to induce the citizens of other States and Territories to emigrate and settle there, representing it as a



country rich, not only in minerals, but in a productive soil and in all the essential elements of a prosperous and wealthy community. So it has been in every instance, the Latter-day Saints have taken the van in every progressive move on that Continent for years; they have been the pioneers of civilization and empire in the West; they have made the Great Pacific Railroad feasible, and the Great Overland Telegraph an accomplished and sustained fact; they are establishing a nucleus of Constitutional government and true liberty, around which the lovers of freedom and peace may congregate and enjoy, undisturbed, their existence and their rights; and the world will yet realize and acknowledge how much it is indebted to them. While the wicked have, in every instance, been themselves subsequently guilty of the very crimes they falsely laid to the charge of the Saints, the latter have pursued the even tenor of their way, trusting in God to vindicate their cause and make their innocence appear. This He has invariably done; the very traps they had set for His people He has caused the wicked to be taken in themselves; and as they have—in every instance thus far, after a certain amount of opposition—adopted a sort of counterfeit of the principles and policy of the Saints, we shall expect, in the future, to see them do the same in reference to some things which they now profess to reprobate so bitterly, and which they wish to make—as they have done every prominent item of our belief heretofore—the pretext for our extermination.

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#### NEWS FROM CONFERENCES.

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**DENBIGHSHIRE CONFERENCE.**—A Conference was held at Abergele, on Sunday, 13th ult. The representations of the Branch Presidents were given in the forenoon, which were of a very promising character, as to the condition of the Saints and the spread of the Work in that part of Wales. As is usual at Conferences, the General Authorities of the Church were presented to and sustained by the congregation. Elders W. H. Waylett, R. M. Jones and D. E. Jones addressed the meetings, upon the necessity of keeping out of debt for Church publications, obedience to the Priesthood, and other appropriate subjects.

**FLINTSHIRE CONFERENCES.**—At Rhosllanerchrugog, a Conference was held on Sunday, 20th ult. The reports of the Presidents of Branches were satisfactory, and showed an increase in faith among the Saints and encouraging prospects for the further increase of numbers in that part of the Lord's vineyard. The Authorities of the Church were sustained, and very seasonable instruction was given by Elders Waylett, E. Price and D. E. Jones, upon the principle of Tithing, and its applicability to the temporal and spiritual progress of the Saints.

**CARNARVONSHIRE CONFERENCE.**—On Sunday, the 27th ult., a Conference was also held at Machynlleth. The meetings held in the morning and afternoon were devoted to the business of the Conference. In the evening a prayer-meeting was held, when the Spirit of the Lord was freely manifested among the Saints, and a time of happiness was experienced by all who met together. Elders W. H. Waylett and D. E. Jones addressed the Saints during the day upon the duties devolving on them. The Elders have to contend very much



with a feeling of prejudice on the part of the professedly religious denominations of that county ; and, judging from the reception almost invariably given to the Elders, it would require very little to arouse the exercise of this prejudice, on the part of many, to persecute the Latter-day Saints.

BIRMINGHAM CONFERENCE.—On the 27th ult., a Priesthood meeting was held in Hockley Chapel, Farm Street, Birmingham. Elder John M. Kay, President of the District and Conference, Travelling Elders Charles S. Kimball, Charles Napper and Henry Bridges, and the Presidents of the Ashted, Hockly and West Bromwich Branches, with the majority of the Priesthood belonging thereto, were present. An excellent spirit prevailed, and the Branch Presidents and Travelling Elders reported the Branches and districts under their watch-care as being in a very healthy condition, generally speaking, and the majority of the Saints as improving. Several baptisms were reported as having taken place since the last Priesthood meeting, in some of the Branches, and the Work of the Lord was progressing favorably. Elder Kay, in a brief but pointed manner, expressed his satisfaction with the reports of the Elders, to the truthfulness of which he bore testimony, and alluded to the increase of good which was manifest in all the departments of the Work in the Conference, compared with what it was twelve months ago. He then spoke on the subject of emigration, and for the purpose of enabling them to prepare to emigrate to Zion, he moved that Elders Howard, Aubrey, Southwick and Bridges, who had labored faithfully for years, be released from their present positions and responsibilities. The meeting was then thrown open for about an hour, when the brethren present spoke of their feelings towards the Elders who had just been released, bearing testimony to their faithfulness and the general value of their past labors, and expressing their own love for the truth and readiness to do all that might be required of them. Elder Kay then made the following appointments, which were unanimously sustained by the brethren present :—Elder Gregg to preside over the Hockley Branch, and Elder Napper to preside over the Ashted Branch.—On the 3rd instant, another Priesthood meeting was held, at Willenhall, at which Elders Kay, Shearman, Kimball, Bridges, the various Branch Presidents, and a good number of the Priesthood, were present. The reports given in by the Branch Presidents were generally of a very good, and in some instances, of a very encouraging character. Elder Kay exhorted the brethren to be diligent, and to be united with and faithful in carrying out the instructions of their President, and not to be like the son who said, “I go, sir,” but went not. He said he had experienced great pleasure in laboring among the Saints in that Conference ; appointed another Priesthood meeting for the first Sunday in May, although he could not say whether he should have the pleasure of meeting with them, but trusted they would all strive to live faithfully, so that he might have the joy of meeting with them by-and-bye in Zion.

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## NEWS FROM HOME.

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In consequence of the suspension of the publication of the *Deseret News* for a few weeks, we have not been able to furnish our readers with information from our mountain home other than what the correspondence from several persons,



published in our columns, have contained. We have, however, received copies of the *News*, of March 2nd, from which we take pleasure in clipping a few items of interest to the lovers of Zion and her prosperity. On the evening of the 16th of December, a Juvenile Concert, in connection with the Deseret Musical Association, was given in the Theatre. The attendance was rather limited; but those who were present were highly gratified with the success which attended the musical efforts of the young on that occasion. The following we clip from the *News*:—

**THE WINTER LECTURES.**—During the present winter, the Seventies' Hall has been crowded every Thursday evening, and many persons have been forced to return home unable to obtain admission. The following lectures have been delivered:—1st. Modern Lecturers and Writers, by Mr. E. L. T. Harrison. 2nd. Ancient and Modern Literature, by Mr. E. W. Tullidge. 3rd. The New York Press, by Mr. T. B. H. Stenhouse. 4th. Magnetism, by Mr. Orson Pratt. 5th. History of Ireland, by Mr. Geo. A. Smith. 6th. The Art of War, by Mr. Webber. 7th. Electro Magnetism, by Mr. Orson Pratt. 8th. The Harmony of Colors, by Mr. G. M. Ottinger. 9th. Footsteps of God in history, by Mr. Carl Maeser. 10th. Universality of "Mormonism," by Mr. E. W. Tullidge. 11th. The Study of Language, by Mr. James McKnight. 12th. The Pleasures of the Sciences, by Mr. E. L. T. Harrison. 13th. The Science of Sound, by Mr. J. V. Long. 14th. Second part of Footsteps of God in History, by Mr. Carl Maeser.

**IMPROVEMENTS.**—Mr. Jennings is running up a very large building on the corner of First South and East Temple Streets. Mr. Godbe has commenced another building on the corner east of W. Jennings', and the Walker Brothers have purchased the two southern corners for the same purpose. We hear of Mr. C. Bassett and another gentleman being about to build immediately south of Mr. Jennings'. The civil magistrates have made a start at the New City Hall, and a large hotel is spoken of on the corner directly opposite the Theatre.

**NEW POST OFFICES.**—Our Delegate has succeeded in procuring Post Offices for the following settlements in Washington county:—Grafton, Rockville, Duncan's Retreat and Springdale; Hoytsville, Summit co., Fairfield, Utah co. The names of the appointed Postmasters in the southern portion of the Territory have not yet reached us; but we understand Mr. Samuel P. Hoyt is appointed P.M. for Hoytsville office, and Mr. B. B. Messenger P. M. for Fairfield office.

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## CORRESPONDENCE.

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### ENGLAND.

#### MANCHESTER DISTRICT.

Liverpool, March 18th, 1864.

President Cannon.

Dear Brother,—Knowing the pleasure you always take in the advancement of the Work we are engaged in, and feel confident that the Manchester District is improving, I sit down to pen a few

lines for your perusal. I have just finished turning over the business of the three Conferences to their respective Presidents, with satisfaction to myself, and, I believe, to them also; for I can say for this District, we "owe no man anything." We are free of debt and beginning to breath freedom already. After the General Council I concluded I should like to give the



young brethren their new charges unencumbered, and finding that the Liverpool Conference was still heavily involved, went to work to apportion off to each Branch, according to their numbers and circumstances, the amounts necessary to liquidate the indebtedness; then asked them if they were willing to accept the amount and pay it. They responded by cheerfully donating whatever they pleased, and, in fact, seemed to vie with each other in their generosity,—some of the Branches paying more than asked—Liverpool Branch especially. And I do most heartily thank the whole Conference for their kind manifestation of obedience to my requirement; and, according to their faith and works, so may the blessing of God our Father be unto the Saints who act so nobly, for a nobler set of people than the Saints of this District cannot be found, if I am any judge. I feel thus towards them because, if they were not Latter-day Saints, they might be considered poor, and naturally conclude that they could use their means some other way; but the Gospel has made them rich and they feel that the Work of God is nearest and dearest to them,—and I am proud to be associated with such a people.

With the Manchester Conference, Brother G. W. Grant tells me he is well satisfied, and the Saints seem equally pleased with their new President. The meetings are well attended and baptisms quite frequent. The Presidents of the Tottington, Radcliffe and Bury Branches—brothers Schofield and Hall—are combining their labors, by visiting the villages around and raising the warning voice; and the effort seems already to begin to manifest its good results. And should any wish to know how it is that Manchester Conference baptizes so many, I think it is because the Saints there are alive

to their duties and not ashamed of their religion.

Preston Conference is also growing, under the charge of brother Elnathan Eldredge, who, last week, baptized five persons, and expects to immerse as many more the coming week. The brethren and sisters seem quite glad of his appointment, and I am confident he will do a good work in that region of country,—and I think there is a very fruitful field if the local Priesthood will lend their united assistance in its cultivation.

Liverpool Conference is equally suited with Brother S. Sears as President, who is seeking to advance the interests of Zion's cause; and, I believe, he is bound to be successful in that direction. There have been several baptisms here, also, since the New Year, and the Work of God is everywhere in the Conference improving.

I suppose I need not tell you how much your visits have been appreciated in the District, as the hearty welcome of the Saints and the good attention of strangers must have told you at the time.

For myself I never felt better; I greatly rejoice in my labors, particularly as the blessing of the Lord has so visibly attended the efforts of myself and the brethren associated with me for the advancement of His Work; and I trust, by his blessing and their help, the Manchester District will continue to enjoy its present healthy condition while I am connected with it, and that its members will make constant progress in every principle calculated to purify and ennoble their characters.

Ever praying for your personal welfare and restoration to health, as well as for the general prosperity of the Work, I am your brother,

THOMAS TAYLOR.

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## SUMMARY OF NEWS.

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**POLAND.**—An insurgent detachment of 500 infantry and 40 cavalry has crossed from Eastern Prussia into the Kingdom of Poland near Koshlan. It subsequently had a sanguinary engagement with the Russians at Lapinozka.



The *Wanderer* of the 10th instant announces several engagements which have taken place lately between the insurgent General Bosak and the Russians in the palatinate of Sandomir, in the palatinate of Podlachia. Krysinski has lately raised four corps of insurgents, consisting of peasants. The latter are now taking an active part in the insurrection. Several bands of insurgents have entered the palatinate of Lublin from Galicia.

DENMARK.—Up to the receipt of the latest news the bombardment of Duppel continued, though the firing on the Sonderborg point became weaker to some extent. The Danish batteries have been silenced. Several heavy pieces of ordnance have been dismounted, and much of the upper part of the entrenchments from No. 1 to No. 6 has been shot away. The Duppel wind-mill, which served the Danes both as a powder magazine and observatory, has been destroyed. The Prussian troops in Jutland have advanced northward. They drove the Danes out of Horsens, after a short engagement, and subsequently advanced by way of Hansted. A sharp cannonade took place before Fredericia on the 8th. The Danes made a sortie and attacked the allied troops, whose reserves were brought forward in their support.

MEXICO.—The Archduke Maximilian has accepted the crown of Mexico. The Emperor of Austria will return to Vienna shortly after the signing of the document accepting the crown of Mexico. The Emperor and Empress of Mexico will leave for their seat of government on Monday afternoon. *La France* off the 9th instant states—"We believe we are enabled to assert that the French army of occupation will be gradually withdrawn from Mexico. The Archduke Maximilian and the Archduchess Charlotte will leave for Mexico on Monday next. *En route* they will visit Rome." A fleet of French frigates has appeared off the mouth of the Rio Grande, and an attack on Matamoras was expected. Particulars had been received of the capture of Guadalajara by the Mexican forces from the French. The Mexican forces were under Maga. They took 700 prisoners and 24 cannon. The traitor Mejio is at San Luis Potosi with 3,000 men, expecting an attack. Puebla is said to be besieged by the Mexicans and must fail, the invaders having no reinforcements that can reach there in time to aid the garrison. Vedanni has positively declined for the French; and Cortinas and Dublado, with a strong force, are marching to attack him. Cortinas is very popular in Tamaulipas. The liberal cause is brightening.

AMERICA.—The Federals have captured Fort de Russey on Red River, with 325 prisoners, seven guns and a large amount of stores. The expedition had proceeded up the river. The Federal troops have also occupied Alexandria, Louisiana. It is rumored that the entire military force of the North will be called into service for six months, to hold the strategical points during the approaching campaign. Forrest's cavalry, 7,000 strong, has advanced northward to Obion River, Tennessee, driving in the Federal pickets south of Union City. The Federals left Columbus to oppose Forrest's movement. The Pennsylvania Democratic State convention has nominated General M'Clellan for the Presidency at the Chicago convention. Richmond papers report the landing of a large force, under Burnside, at Washington, North Carolina. The Confederate General Forrest, with a force of 5,000 men, made an attack on Paducah, Kentucky, on the 25th ultimo, and succeeded in capturing it and destroying a great portion of the city by fire. Forrest afterwards attacked the fort below Paducah, occupied by 800 Federals, but was repulsed. Three Federal gunboats immediately opened fire on the city and drove out the Confederates. Serious riots have taken place at Charleston, Illinois, caused by disputes between the Copperhead and Republican politicians. The Copperhead rioters, 1,500 strong, are entrenched near Charleston. A large number of troops have been sent to quell the riot. Lincoln has issued a proclamation announcing an amnesty. The proclamation does not apply to persons in military, naval, or civil custody, or on parole. Commissioned civil, naval, and military officers can administer oaths.